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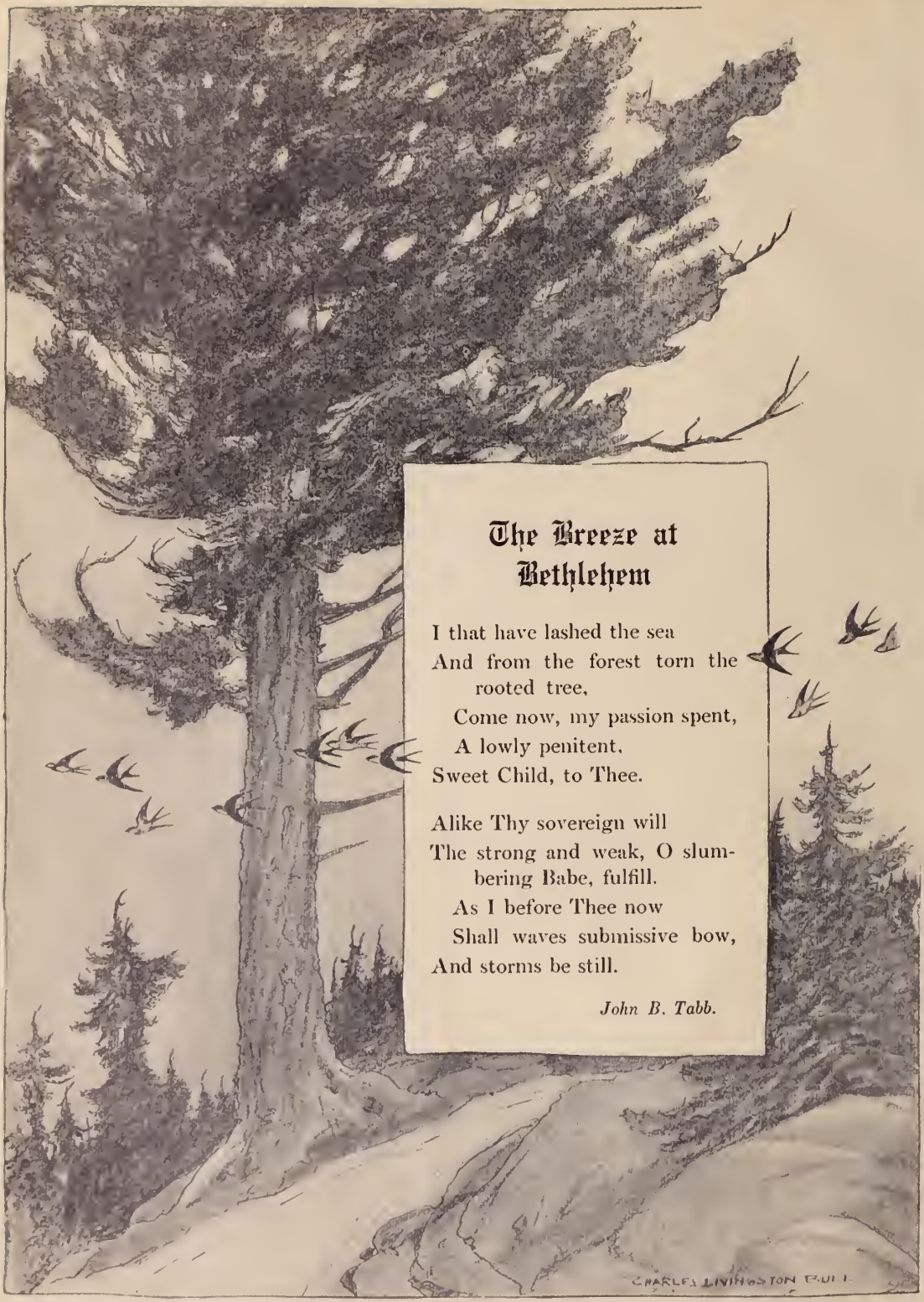

The Breeze at Bethlehem

I that have lashed the sea
And from the forest torn the rooted tree,
Come now, my passion spent,
A lowly penitent,
Sweet Child, to Thee.

Alike Thy sovereign will
The strong and weak, O slumbering Babe, fulfill.
As I before Thee now
Shall waves submissive bow,
And storms be still.

John B. Tabb.

Drawing by Charles Livingstone Bull. Kindly loaned by *Boy's Life*.

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WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church. Mrs. Henry R. Elliot, Editor

Vol. XXIX. JANUARY, 1914 No. 1.

We can not refrain from "pointing with pride" to our new dress! The heavy cream paper, the two-color printing and the striking design of the cover of Woman's Work are all new features with which we begin 1914. The artist's design and the new plates are the gift of one of the magazine's most faithful and deeply loved friends. Our readers will be interested to know that the most striking feature of the new design, the heavy antique cross, is a picture of the Great Wheel Cross of Conbelin, at Margam Abbey, Glamorganshire, Wales, one of the earliest examples of the Christian Celtic style. It takes our minds back to the times long past when our ancestors in Great Britain were themselves new converts to the faith, and reminds us that in all the centuries and in all the lands of the seven seas, Christians, like St. Paul, may glory in nothing "save in the Cross of our Lord Jesus Christ!"

The beautiful idea of a joint report from all our six women's boards originated with the Board of the Northwest. We are told that it was Mrs. Coulter who first suggested the plan, so it is peculiarly appropriate that we can offer to our readers this month a review from her pen of *One Year's Stewardship.*

One of our missionaries in writing of her first impressions of her new field says: "One might as well describe Florida and expect the description to stand good for the Dominion of Canada, as to visit some part of China and therefrom describe China." Read too what Dr. Merwin says in this issue, of the proportion there of teachers to learners, and try to comprehend the greatness of the task before our missionaries who are planning to build up a homogeneous, self-governing, self-propagating church. Intelligent Chinese Christians will not be permanently satisfied to be governed by foreign teachers. Leaders must be trained from their own race who will be mentally and spiritually qualified. Many such have already been developed. But our representatives need a true inspiration from above to teach them just how best to bring about these results without, as was aptly said by one of the speakers at last year's China Conference, "putting too much green wood on the fire."

Writing from Tsining, Shantung, Mrs. C. H. Lyon tells the pleasure felt by the whole station in the new school buildings and especially in the name given to the boys' school. Rev. J. H. Laughlin, since living in California, was formerly a missionary at Tsining and was greatly loved by both foreigners and Chinese there. At the request of the Station the Board has named the new Boys' School the Laughlin School, and this appropriate title is carved in stone over the front door. The Girls' Academy was named by its friend, Mrs. John S. Kennedy, "Kenarden School."

None who have read the life of Stanley, the great traveler, can have forgotten his story of Mtesa, King of Uganda, and the explorer's challenge to the Church to take advantage of its opportunity in that African kingdom. It is most interesting to read in *The Church Missionary Review*, London, of a recent occasion when a memorial stone in the new wing of the Church Missionary House was laid by the young Kabaka of Uganda, King Dandi Chwa, the grandson of Mtesa, then on a visit to London. It was under the orders of this young man's father that Bishop Hannington suffered martyrdom. *The Review* says: "In view of his ancestry hearts could hardly fail to beat

faster as Mwanga's son declared, 'In the faith of Jesus Christ we fix this stone. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

MRS. L. W. PEABODY, who represents American women on the Continuation Committee of the Edinburgh Conference, writes from The Hague, where the Committee has been convened: "This has been a deep experience. One feels that the Kingdom of Heaven is at hand as these men of different nations and tongues and shades of faith pray and plan and deliberate and differ—all so harmoniously. There is one point on which all agree and that is that Christ calls for a great united effort for the fulfillment of His plan and prayer; that intercession is the great need and that we must strive to bring the whole Body of Christ to share in His love and sacrifice for the world."

DR. MARY FULTON renewed old friendships and made new ones as she spoke far and wide last winter while in this country. All these friendly hearts, and others which have been touched only by her work, go out to her in sympathy in her great sorrow in the loss of her mother, who died in Canton in October. Those who have known both intimately say that the tie between these two was peculiarly close and tender. Dr. George McGregor once said that our bitterest experience of the Valley of the Shadow was when we went down into it with some loved one and came back alone.

ONLY last month we spoke of the large family in the care of Mrs. C. N. Magill of Lucena, P. I. December number had hardly gone to press when the word came of the destruction by fire on September nineteenth of the home of Mr. and Mrs. Magill with all their clothes, furniture and library, and also of the chapel under their house with all its contents. In an account of the fire received from Mrs. Magill, which we hope to print in a later issue, she says that they had only two minutes in which they managed to pitch out a trunk, the Victrola, and, at the risk of Mr. Magill's life, most of his manuscript of the Tagalog Old Testament. Then they fled for their lives and barely escaped. In less than ten minutes the house was a heap of ashes in which smouldered all their cherished wedding presents, home photographs and other belongings. They can not secure even a money compensation for no company will carry insurance on property in the provincial towns where the risks are many and there is no fire protection.

MRS. WALLACE writes cheerfully from Mexico, November eighteenth, that she "and Brother Huerta are still above ground; we have passed through the usual crisis (?) and as usual nothing has happened except another exodus of foreigners to Vera Cruz. . . . We still feel that the best and safest way is to stay here and attend to our work." The school at San Angel, of which Mrs. Wallace is the head, closed on November sixth, with dignified graduation exercises, presented in a well-printed Spanish programme, and the principal adds that she is supposed to be having a vacation, but "with a dozen girls left over who can't go home, repairs, cleaning, and my own family to provide clothes for, so far the vacation is all supposititious."

THE BOARD reported last May to the General Assembly that the China Campaign had then elicited from the Church a response of over three hundred thousand dollars and forty new missionaries. To attain the mark set there were still required four hundred and fifty thousand dollars and sixty new missionaries. The Assembly, recognizing the unparalleled opportunity, "urges upon the Board the necessity of securing in the near future a much larger force of missionaries for China than is now proposed."

SEVERAL of the correspondents from the headquarters of the different boards remind their constituencies that the hard pull comes, not in the first year of enthusiastic beginning, but in the second and third years of not being weary in well-doing. In 1915 we shall listen for a splendid bugle blast of victory!

Our Missionaries in China and Hainan

AND POST OFFICE ADDRESSES.

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Mrs. W. O. Elterich, "
Mrs. O. T. Hills, "
Mrs. Annetta T. Mills, "
Mrs. Mason Wells, "
Dr. Effie B. Cooper, Tsingtau.
Mrs. T. H. Montgomery, "
Mrs. C. E. Scott, "
Mrs. K. K. Thompson, "
Miss Emma H. Boehne, Tsinanfu.
Mrs. A. B. Dodd, "
Mrs. W. B. Hamilton, "
Mrs. C. F. Johnson, "
Mrs. W. W. Johnston, "
Dr. Louise H. Keator, "
Dr. Caroline S. Merwin, "
Mrs. Jas. B. Neal, "
Mrs. A. A. Torrance, "
Mrs. Reuben A. Torrey, Jr., "
Mrs. F. H. Chalfant, Wei-hsien.
Mrs. H. E. Chandler, "
Mrs. J. A. Fitch, "
Miss C. E. Hawes, "
Mrs. W. M. Hayes, "
Mrs. J. J. Heeren, "
Mrs. C. W. Mateer, "
Miss Marjorie Rankin, "
Miss Grace M. Rowley, "
Mrs. C. K. Roys, "
Mrs. R. K. Allison, Ichowfu.
Mrs. R. W. Dunlap, "
Mrs. P. P. Faris, "
Miss Sarah Faris, "
Dr. Emma E. Fleming, "
Miss Elizabeth Small, "
Mrs. C. H. Lyon, Tsiningchow.
Mrs. T. N. Thompson, "
Miss A. K. M. Franz, Yi-hsien.
Mrs. C. H. Yerkes, "
Mrs. H. G. Romig, Teng-hsien.

HAINAN

Mrs. G. D. Byers, Kiungchow.
Mrs. H. M. McCandliss, "
Miss Henrietta Montgomery, "
Mrs. C. H. Newton, "
Miss Alice H. Skinner, "
Mrs. F. P. Gilman, "
Mrs. M. R. Melrose, Nodoa.
Mrs. John F. Steiner, "
Miss Kate L. Schaeffer, Kachek.
Mrs. S. L. Lasell, "
Mrs. J. F. Kelly, "
Mrs. W. M. Campbell, Hoihow.

*Not in formal connection with Woman's Boards.

REINFORCEMENTS. *Central China:* Miss Lula A. Francis, Mrs. Ralph M. White, Dr. Anne F. Humphreys, Miss Bessie Hille. *Hainan:* Mrs. Samuel R. Braden, Miss Mae Chapin, Mrs. Howell P. Lair. *Hunan:* Mrs. Edward D. Chapin, Mrs. Philip H. Dowling, Miss Mary Preston, Mrs. Hugh C. Ramsay, Dr. Agnes Carothers (reappointed). *Kiang-an:* Mrs. J. Lawrence Thurston. *N. China.* Miss Humphrey (Mrs. Lindsay S. B. Hadley). *Shantung:* Miss Helen E. Christmann, Mrs. Delbert L. Coleman, Miss Irene E. Cowen, Miss Anna H. B. Elterich, Miss Emily E. Patterson, Miss Adelaide Primrose, Miss Maria M. Wagner, Miss Marie E. Woodward, Mrs. Geo. T. Lazear. *S. China:* Miss Margaret V. Jones, Miss Edna F. Lowe, Dr. Mary H. Robinson, Miss Anna E. Kidder, Miss Ann C. Arthurs, Miss Elizabeth Faries.

In this country: Mrs. P. D. Bergen, Unionville, Conn.; Mrs. George D. Byers, Chula Vista, Cal.; Dr. Agnes Carothers, West Newton, Mass.; Mrs. J. M. Espey, 560 W. 126th St., New York; Miss Margaret Faris, 210 E. 50th St., Chicago, Ill.; Mrs. J. C. Garritt, Hanover, Ind.; Mrs. W. H. Gleysteen, 299 Edward St., New Haven, Conn.; Mrs. F. J. Hall, care W. F. Hoffman, Fidelity Bldg., Baltimore, Md.; Miss Jane A. Hyde, 541 Lexington Ave., New York; Mrs. E. L. Johnson, 2875 W. 33d St., Denver, Col.; Mrs. J. R. Jones, 1220 S. Elm St., Muncie, Ind.; Mrs. J. H. Judson, 22 Emerson Place, Watertown, N. Y.; Mrs. C. A. Killie, Marshall, Ill.; Dr. Elizabeth Lewis, 541 Lexington Ave., New York; Mrs. W. H. Lingle, 541 Lexington Ave., New York; Mrs. H. W. Luce, care Dwight H. Day, 156 Fifth Ave., New York; Mrs. P. W. McClintock, 2723 Nebraska St., Sionx City, Ia.; Miss Janet McKillican, Van Kleet Hill. Ontario, Can.; Mrs. C. E. Patton, care Dr Mary L. Mack, Aldrich Building, Joplin Mo.; Miss M. A. Posey, care Mr. J. H. S. Posey, N. Platte. Neb : Mrs. W. E Robertson, 106 Albany Ave., Toronto, Can.; Miss Louise Vanghan, 1311 N. 26th St., St Joseph, Mo.; Miss Vella M. Wilcox, 1159 W. 8th St., Los Angeles, Cal.

[So FAR as it can be made so by many consultations with the offices of the Treasurer, of the Secretaries who have charge of China work, of Dr. Halsey's office, where a list of missionaries at home is kept; with the printed Report of the Board, the *Year-Book* and the chronicle of changes which

appears each month in WOMAN'S WORK, the above is a correct list of our women missionaries in China and at home. As the list grows from year to year it becomes more and more difficult to keep this record correct long enough to have it printed. To those of our missionaries, elect among the elect, who remember when they land in the United States to send to this office a postal giving date and place of arrival and home address, the heartfelt thanks are offered, not only of the Editor but also of the business office, for this postal not only insures the missionary's name being accurately mentioned in this list, but also changes the address of the magazine which it is our pleasure to send her each month, and which should not go to her field address when she is no longer there.—EDITOR.]

THOSE WHO PUT ON IMMORTALITY IN 1913

In February, Mrs. J. M. W. Farnham of China.
In March, Dr. Nan M. Latimer of China.
In April, Mrs. F. A. Wyckoff of Africa.
In May, Dr. Francis J. Hall of China.
In June, Mrs. L. J. Beebe of Laos.
In July, Mrs. A. L. Wiley of India.
In October, Miss Margaret J. Morrow of India.
In December, Horace E. Chandler of China.

Our Greatest Single Task

IF one were to search for a master-key to the situation in China at the present time, he would probably find it in Yuen Shi Kai. The political situation, and to a certain extent the religious situation, is affected in no small measure by the influence of this man. If, in some way, we could get to the inner mind of this remarkable man and know the thoughts which are filling it, we could interpret with some certainty the direction which the great forces now at work in this new Republic will take. As it is, we must confine ourselves to noting certain acts in his career which, like straws, may determine for us the current of his thought and the probable bearing of his future influence, which is sure to be great and likely to be wise.

We must never forget that Yuen Shi Kai was trained in the old school of both Chinese politics and literature. He has been a soldier, trained to govern in the stern ways which hitherto have seemed necessary in Asiatic nations. Moreover, there are many acts in his career which have two possible interpretations. His enemies say he is a trimmer, and constantly question his sincerity. His friends believe him to be a man who has masterly power in harmonizing opposing forces.

In the past he does not seem to have been anti-foreign, though many of his colleagues were. When Governor of Shantung in 1900, he did not carry out

YUEN SHI KAI

the edict of the Empress Dowager to exterminate the foreigners, but rather protected them in every way within his power. The breadth and openness of his mind was indicated a little later when he invited Rev. W. M. Hayes, D.D., to leave the presidency of Shantung Christian University and establish a Government College at Tsinanfu, the capital of the Province of Shantung, permitting Dr. Hayes to call in from various parts of the Empire as his assistants the strongest and most earnest Christian teachers who had been graduated from Shantung Christian University. Since he has been President he has most cordially received groups of pastors, urging religious toleration, and without doubt favored the remarkable call to prayer which was put forth by the Republican Government in April, 1913.

Charges are constantly made that he is aiming at dictatorship, and there are certain facts which bear such an interpretation. On the other hand, with the army back of him from the beginning, he has not as yet taken such a step. Yuen Shi Kai has claimed in public address what is perfectly true, that the republican form of government is not alien to the spirit of the Chinese people, and we, as yet, have no reason to believe that he is unfriendly to the Republic. It is probable, however, that he feels that there is something more important than a republican form of government, namely, that order should be maintained and lines of advance outlined. It is also probable that some of his recent acts, such as expelling the ultra-patriotic element from the National Assembly, were taken in the belief that there was no other way possible to secure order and progress. In other words, as far as we can judge, while Yuen Shi Kai does not seem to be aiming at dictatorship, he is likely to go as far in that direction as seems necessary in his mind to secure these great and fundamental objects in government.

As to the religious situation, many scattered events during the year indicate that idolatry has been losing its hold, creating for the missionary and the Church in China at once a splendid opportunity and a serious responsibility. In many places the idols have been thrown out and the temples either left vacant or used as barracks or school-houses. If the temples are to be swept and garnished, we must see that the worship of the one true God is established, lest the last state of these people become worse than the first.

As was to be expected, an effort is being put forth to establish Confucianism as a state religion. Doubtless many of the old scholars, and some of the later trained men will favor this, strengthening their position by appealing to the patriotism of the people. Yuen Shi Kai himself has spoken very highly of the teaching of Confucius in a recent "presidential mandate;" but we do not interpret the meager telegraphic dispatches to mean that he personally favors Confucianism as a state religion. It was only a few months ago that his Government asked the Christians to unite in prayer for their nation. This movement for the establishment of Confucianism is not unanticipated and has gained sufficient strength to justify a concerted protest by a meeting in Peking of adherents to other religions. Nevertheless, we hardly believe that China will take this backward step, but will grant religious freedom in harmony with the other leading nations of the world. Even if the immediate outcome is the establishment of Confucianism as a state religion and absolutism as the form of Government, it is sure to be temporary. The democratic forces in the nation are inherent and too strong to permit such possible issues becoming permanent.

The friendly attitude on the part of the Government and a large number of the officials, maintained steadily for over two years, together with the breaking away from idolatry on the part of

many, has created for Christianity an opportunity which it would not be easy for one to overstate. While in past years we have often had to make opportunities, we are now face to face with an opportunity already made, which will tax our strength to the uttermost. It is a call to sacrifice, and we shall grip this opportunity in proportion as men and women are ready to sacrifice the strength and time and treasure which God has given into their hands. Upon America rests a special responsibility. Above all other nations in the world China regards us as her sincerest friend. There has been given into our hands treasure which no preceding generation ever dreamed of. Our greatest danger is that we shall hug it to ourselves in ease and luxury and selfishness, forgetting that "He that scattereth, increaseth," unmindful of the saying, eternally true, that "He who loseth his life shall save it." It is a call of God to sacrifice, and we as a nation and as individuals need the call as we need nothing else.

We are being tested as never before. The question is, are we meeting the test in a way to give us the purest satisfaction now, and to make us, a hundred years from now, glad that we had some real and vital part in making China a Christian nation as surely, steadily and perhaps more quickly than we think, she becomes a dominant nation in the world? No greater single task faces the followers of Christ to-day. Are we facing it in any adequate way?

(Rev.) H. W. Luce.

[As our readers know, Mr. Luce is a professor in the Shantung Christian University at Wei-Hsien. He has been enlisted heart and soul in the China Campaign and speaks with the voice of authority concerning China in her religious, educational and political aspects.—EDITOR]

MARY H. PERKINS MEMORIAL, DAVID GREGG HOSPITAL, CANTON

Fourth-floor operating room new. *At the right*, general ward of hospital. *At the left*, Julia M. Turner Training School for Nurses. Sixteen graduates during the past three years, ten now in training. Photo. loaned by Dr. Mary H. Fulton.

AN anxious mother brought her dying baby to me—dysentery was the beginning of the trouble but three days of awful needling had put him beyond human aid, not a spot on his little body or even in his mouth had escaped that murderous needle! We did what we could for him but on the third day I told his mother he could not live. An hour later I went to the room and the babe was alone. I had the mother called and asked why she had left. She said there was no use in bothering with him if he was going to die anyway! This child was the grandchild of one of our officials, and an only child too. I suggested that the mother take him home to die. The baby was wrapped up and sent in the nurse's arms, but died on the way; they did not even bother to take the little body home; it was simply thrown aside. . . . We are so thankful that the Board has decided to do something definite for China right away. I read about the fields here and there in other foreign lands where there are thousands not yet reached by the Gospel, even hundreds of thousands, but here in China we have *millions and millions.* The Board sends more missionaries to China than to any other field, but even so we have a smaller proportion of missionaries to the number of people than other countries. The masses here are simply not reached at all yet.

TSINANFU. *(Dr.) Caroline Merwin.*

AN out-patient sent to borrow a thermometer, saying he had once visited the dispensary and after holding the thermometer in his mouth had felt much better, and so he would like to try it again. Another man, who had been holding the thermometer in his mouth, handed it back with the remark that he did not feel any better. Another man sucked vigorously at the thermometer and handed it back saying he could not suck the medicine out. *(Dr.) H. M. McCandliss.*

HOIHOW.

A Call for Help

When one opens a home paper like *The Continent* and finds in one issue two such articles as those of Dr. Merrill and Mrs. Montgomery on practically the same subject, "The Sin of Doing Nothing," it makes one think that whether we are working at home or abroad we need just such words to stir us to greater activity. To be like Christ is to *serve*, to *work;* this brings us into more abundant life. Inactivity means death, perhaps slow, but nevertheless *sure* death. I am wondering if we missionary women are doing all God expects of us. Certain it is that these are times of vision here in China. Oh, the infinite wisdom and tact needed, that we may be able to get hold of these women and girls, win them as friends, and bring them to Christ! Do not for a moment think that every home in this aristocratic part of Canton where we are located is open to us. Could you know of the *conditions* in these homes you would understand that they are almost insurmountable obstacles to us. Yet there is not a satisfied heart there. The women are longing for something, they know not what, to give them the happiness which is the right of every woman, and which only the Christian possesses.

Work among these women is compelling, absorbing. They are attractive and clever. Women who can establish day and boarding schools of their own along Western lines; who can edit newspapers and magazines; who can fight the cigarette curse till the Government takes notice; who are called to sit in Provincial assemblies; such women have possibilities, and are worth the strenuous effort of every Christian woman on both sides of the ocean. This is the time for us to be wise as serpents and harmless as doves; to exercise consecrated wisdom and tact, as well as to use every legitimate method to bring them under our influence. We must let them feel that we are sisters. They have hoped and struggled for liberty, and now it has come to them in almost a dangerous degree, so they are on the verge of a precipice, as it were, and yet without realizing it. We must keep them, if possible, from rushing headlong into deep troubles from which they may be rescued with difficulty. They are having too good a time to think of their souls. The ladies in the three missions in this part of the city are racking their brains for ways and means to be real friends with them. We would love to suggest many things to make their homes happier, but as long as one man has several wives and concubines and numerous mothers-in-law, all living in one house, discontent and misery will exist in those homes. We do have a cordial welcome into *some* homes of all classes, where the women entreat us to talk to them of "the Jesus doctrine." These are the oases, the little green spots which help us to keep courageously on. But my heart yearns over those who *would* hear, but fear the scorn of the other members of the family and so cannot ask us to visit them in their homes lest we be rudely treated, and for these I have a day "at home" when they may come to my own quiet parlor, have tea, and heart-to-heart talks. Yesterday I visited a friendly little woman in whose home the first thing I hear is, "Now I am ready to hear the Gospel, for I like it." She has covered her altars with gay pictures and called my attention to this with much self-complacency, but when I pointed to the ancestral tablets, where incense was burning, she exclaimed, "Oh, yes, of course I worship my ancestors still!" Then followed a long explanation as to why this is wrong. She was surprised that it should not be in accordance with the Gospel, and assured us she did not wish to displease God and would consider the matter carefully.

Our large and attractive new church was novel at first, and was full (on the women's side) every Sabbath, but as the novelty wears off many who came at first have ceased to come, though we still have good audiences. Those who *now* attend are the ones who really want to hear. This is a great, proud city. Hundreds have turned away from idolatry, but we sometimes fear China may follow in the way of India and educate the heads of her people to the exclusion of their hearts.

Across the river from us is a great temple where the idols have been turned upon their faces in the dust, and the place made over into a refuge where the wee slave girls, who were to be trained as Buddhist nuns and priests' concubines, may flee from their hard life to a place of safety. Over four hundred children and young women are cared for there. This institution was established by the Chief of Police, not a Christian, but evidently a man of broad sympathies. We were requested to give a little time to the institution each week, and so started a kindergarten, where at least one hundred little girls from four to eight are learning much. At first the teachers were forbidden to teach Christianity, but God has heard the prayers of the Christians here, for the Chief of Police has asked that Christian instruction be arranged for in the institution. We think the fact of the possibility of his Christian helpers leaving caused him to change his attitude. Of course, you have read of the large number of Christians who are in Government office and positions of trust. This has given prestige to Christianity and makes it easier to approach the subject in conversation. Certainly there was never a time of such opportunity, and we believe that ere long, even in conservative old Canton, where the hearts of the people have for centuries been steeped in pride and self-sufficiency, that even *here* there will be a turning to Christianity, to meet which condition will tax to the utmost the strength and ability of our workers, missionaries as well as native helpers. Sisters, this is the time for importunate prayer, that every obstacle may be removed from before us! This is my call to you at home—pray, pray, pray, that as we missionaries strive in our humble way to *serve*, we may be led by the Spirit into a clearer knowledge of the best means to be used, and that we may never lose our sense of the value of a precious soul. It is not alone *our* work, but *you* share it with us. Rejoice in the privilege. Help us by giving us better equipment in our work, by sympathetic interest in *every form* of our work, but above all by your prayers. May the sin of doing nothing not be laid at our door!

(*Mrs. A. A.*) *Florence W. Fulton.*

CANTON.

[Mrs. Fulton is now for a time with her husband in this country.—EDITOR.]

Some Chinese Contrasts

SIDE BY SIDE in the same school are two Chinese teachers, one learned in all the lore of Cathay, near-sighted, bent over with much studying, too courteous to look you in the eye, taking pigs'-lung soup for his cough, and solemnly asserting that Confucianism and Christianity are alike; the other in foreign dress, athletic, dissecting frogs, concerned lest we fall short of the "modern methods," a graduate of a mission college, and a sincere Christian.

Side by side in the city one finds the private school wherein little boys are taught only the Chinese classics, corresponding roughly to our old dame school at home, and the Government school with a broad curriculum—often too broad for the teachers.

The old-fashioned gunboat lying in the river looks like a junk with a cannon in its bow; a decided contrast to the up-to-date fighting craft found in China's more important waters.

Curious contrasts are often seen in an individual. Part of his costume may be Chinese and part foreign; part of his manners may be Chinese and part—usually the worst part—foreign. A shop window may be brilliantly lighted at night by Standard oil or even electricity, while the owner's damp dwelling in the rear is untouched by sun all day long. Many a student will play football who will not lower his dignity by lifting a shovelful of earth.

Thousands come to the mission hospital to be cured, but the old-fashioned Chinese doctor still makes his living. Many temple idols have been destroyed, but the priests remain, ringing the deep-toned temple gong.

The whole nation is celebrating with hilarity the tenth of October, Independence Day, but alas! China's year of Jubilee has not yet come. God help her to discern the true freedom and to put the new wine into fresh wine-skins.

(*Mrs. Gilbert*) *Florence B. Lovell.*

CHANGTEH, Hunan,

NINETEEN HUNDRED AND FOURTEEN

Dear Lord, is this the blessed year,
By prophets long foretold,
When every knee to Thee shall bow
And every hand bring gold?

Shall our glad ears hear swell the song,
From mountain, isle and sea,
The wondrous choral of the world,
"All honor, Christ, to Thee?"

Shall our long waiting eyes with joy
See all the nations turn,
Forsake their gods of wood and stone
And truest wisdom learn?

Hushed be our hearts, the answer comes
"As thy *faith* shall it be."
Oh, Church of God, art thou the bar
That keeps thy King from thee?

Gertrude C. Taylor.

Progress and Conservatism

CHINA hardly stands still long enough to give one a real good look at it; statements which are facts as I write may need considerable revision by the time they reach New York.

Just now our schools are having their summer vacation, but the teachers and the older boys are all teaching summer schools out in villages. Their knowledge of arithmetic, Mandarin, calisthenic drill, and Western methods makes them popular teachers. The girls, too, though they have been in school only a little over a year, are in demand to teach Christian women and girls in country places. This is the spirit of New China.

But China is not all new as yet. One of the girls of the Ka'chek Daughters' School is spending part of her vacation in prison. Her offence is her unwillingness to marry a little runt of a man who, though twenty-four years of age, looks like a boy in his first teens. The engagement was entered into when both children were small. Last year the father, who had been away many years, returned to Hainan and without inquiring about the young man and against the expressed objections of his daughter, accepted twenty-two dollars in completion of the engagement. The next day the girl disappeared from her home; suicide, said the neighbors, and wells and streams were searched for her corpse, but she knew of a haven of refuge at Kachek, and came directly hither.

Later on, when the father had seen the little man who wished to marry his daughter, he repented of having accepted the engagement money but did not dare to back out. The case was taken to the judge, who asked the boy his age, and when told twenty-three, laughed and said, "You look thirteen; you had better let the girl go to school a few years more and then, when you are grown up, think of getting married." This year another man has the position of judge; this judge is of the old China. He called the parties before him, and asked the father why he did not marry his daughter to the man to whom she was engaged; the father weakly replied, "I was willing, but my

daughter is not." The daughter was called and said, "I am unwilling to marry this man." Thereupon the judge ordered the girl to prison for twenty days, and reprimanded her for unfilial conduct in not obeying her father's wishes. We have in no way interfered in the case, as it is not in our province to do so. The twenty days were up eleven days ago, and she is still in prison, awaiting she knows not what. A letter came to me from her as I was writing this page, asking me to consult with other friends about her case, and requesting the prayers of Christian friends in her behalf.

(*Miss*) *Katherine L. Schaeffer.*
KACHEK, Hainan.

Among the Island People

SOME ONE has said that imagination is one of the great blessings bestowed on mankind. If my readers will take an itinerating trip with me to one of a group of islands lying a few miles to the north of Tengchowfu, it will give them an opportunity to put their imagination to use.

There had been some work done among the men of the island, but none among the women. Mrs. Wells of Chefoo had been there once, but owing to the hostile spirit of the people could not remain. As we were the first foreigners the women had seen, they were at first afraid of us, but their curiosity overcame their fear, so that even during our first day a few called at our tent to see the strange-looking people. The tent was as great a curiosity as we were. We were asked again and again if we were cold at night, and if the rain could get in. They seemed to find it hard to believe that we went there just to preach the Gospel to them. Many of them, however, listened attentively as Mrs. Seymour and Miss Wang told them for the first time of God.

Imagine, if you can, the emptiness of their lives. None of them can read, and they seem never to go away from their village.

The women to whom we talked about opening a school for girls were opposed to it. One reason given for their opposition is that "the custom hasn't opened." Another is that the girls would not be of much help to their mothers if they went to school. A few girls and young married women, however, showed a good deal of interest in learning to read a form of prayer which we taught them. One young woman told us that she had to conceal from her father and mother-in-law the fact that she was trying to learn the prayer, for they would forbid it. She also had to visit us, without their knowledge, for that, too, was forbidden.

In the other nine villages which we visited we found the people in the same state of ignorance as in the first. In one village a woman invited us into her home and heated water for us to drink. She said she would have made tea but did not have any. She also very kindly offered to get dinner for us, but as we had taken our luncheon we did not need to trouble her. It did seem good, though, where the majority of the women were so afraid of us, to have one treat us so kindly.

Are you wondering how we got our audiences? We would go up what we supposed to be the principal street and sit down and wait for the people to come to take a peep. News of our arrival always spread very rapidly, and in a short time we would see the women gathering in groups here and there, always at a little distance from us. As they appeared afraid of us, we usually sent our Biblewoman to talk to them, and after awhile we went over and also found opportunity to tell them of a Saviour's love.

The evangelists say that when they are going about preaching if a foreigner is with them, they can get large audiences, but if they are alone they

find it hard to get listeners. This, of course, is because the foreigner is a curiosity, while the Chinese evangelist is not.

We made friends among the children and persuaded some of them to learn a hymn or a verse, giving a picture card for each portion learned. A little boy was coaxed to learn a verse of "Jesus Loves Me." At first he was not willing to try, but after he found he really could, he showed a good deal of perseverance. The next morning, meeting two of the foreigners on the road, he tried to persuade them to accept some of his peanuts. He did not have any too many for himself, but wanted to show his gratitude in some way. He earned several more cards, and one of his chums also earned some by learning verses of hymns, etc. If they picked up even a pin in or near our tent, they returned it, though to them a pin is precious.

One day an intelligent-looking young man, approaching a group of children, who were being taught a prayer, stopped and listened attentively. On being given a copy of the prayer, he read it carefully, then passed on to another group, who were being taught from the catechism. He became so interested in it that he asked for one and began immediately to read it. We supplied him with tracts and from his earnest manner and from the comments he made as he read the catechism, I feel confident that he had already become dissatisfied with the religion of his fathers, and that he, like many others in China, was seeking for a religion that could satisfy the longings of his soul.

TENGCHOWFU. (*Miss*) *Mary Stewart.*

GROUP OF SNAP SHOTS TAKEN BY MISS EMMA L. WEBSTER

A CANTON GROUP

Back row, left to right, Chas H. Wickes, Canton Christian College; Mrs. Geo. S. Webster, of the New York Board; Mrs. James M. Henry, Ernest J. Weeks, of the College; *front row*, Mr. James M. Henry, Morris Henry, Miss Emma L. Webster.

Mrs. Chas. Corbett, Alfred Marling Corbett, standing. Hunter Corbett, 2d.

Miss Margaret Frame.

Paul Abbott, Jr.

I HAD a fine class of advanced women in *Pilgrim's Progress*. The Christian workers in the homeland, I think, never get the fine flavor of that book. The experiences of all the characters are of daily occurrence here. Somehow since there is no devil to bother Christians in America any more (?) the teachings are not so appropriate, but out here where *he* plays a very important part, and must be reckoned with, we find *Pilgrim's Progress* a splendid help. *Mrs. Robert Mateer.*

WEI-HSIEN.

Pro Patriâ

YESTERDAY I received a call from a Chinese lady who recently lost her daughter under sad circumstances. When the revolution broke out the pupils of the Government school for girls in this city sent the daughter of my friend as their representative to join the army at Nanking. Being a girl of unusual physical strength, she became the leader of a band of Amazons who cut their hair, wore men's clothes and rode fearlessly into battle. To show her great strength the girl put weights on her feet when drilling and otherwise foolishly exhausted herself. When the army was dismissed, she returned home utterly broken down nervously and was in the mission hospital for months. A severe form of chorea produced melancholia and her mind seemed to dwell on religious subjects. She begged to be baptized, but in her condition this was of course not wise.

As her case was hopeless, she was taken home, where I saw her one day. She lay in a stupor from which nothing could rouse her, though her mother told me that at times she waked up and talked rationally. Before she passed away she recovered consciousness and died trusting in the Saviour. She thought it was the Lord's will that she should give her life for her country and her mother is quite agreed that it was right. A public memorial service was held to commend the patriotic services of this young girl.

Such instances as the above show the advanced ideas of patriotism and liberty which are gaining ground here. Women are being emancipated more rapidly than the wildest dreams of suffragettes could desire. Of course these new ideas bring new dangers, many think that the old customs being abandoned means that there is now no restraint at all upon them.

It is a time which calls for the prayers of God's people that the women of China may fill well their sphere as home-makers and realize their responsibility for the training of their children. Also that increasing numbers of girls shall be trained to fill positions of usefulness as teachers, nurses and doctors, for whom there is a loud call.

(*Mrs. Wm. B.*) *M. W. Hamilton.*

TSINAN.

Approaching Our Chinese Fellow-men

THE average Chinese mind is still guarded from the outsider in as true, though less tangible, a way as are the Chinese cities. Happily, the wall of custom is pierced by broad gates. The photograph shows a typical bit of city wall seen from the outside. A robber raid is almost always accomplished by entrance, however stealthy, at one or other of the four city gates, instead of by scaling the walls. So we missionaries must enter the City of the Chinese Mind at the points where the citadel is open, at the gates of Filial Love; of Delight in Children; of Recognition of Authority; of Respect for Book-Learning.

1. The "Honor thy father and thy mother" given to Jehovah's people and "While the father and the mother are yet in the ancestral home, the son must revere them" are parallels of great value. The teaching that "he is a good son who continues in his father's ways after the father has been dead for a year," and many similar passages, uphold Chinese conservatism, and have been the means of the perpetuation of habitual respect for the ancients.

2. "Suffer the little children to come unto me," said our Lord. "A thousand dollars? Love it lightly! Babies? Love them deeply! See how they laugh!" is a much-loved proverb of our Yeung Kong women. Now and then a little one is ill-used but, on the whole, the Chinese are passionately fond of children. Visitors may be but slightly

interested in my message, but a smile from baby Ian sends them into ecstasies and makes them much more ready to hear of "the Friend of little children."

3. "Honor the King," the teaching of our Bible, and "The lives and commands of lords and elders must be copied and obeyed" are well in tune for the law-abiding quality of the Chinese mind.

4. "Ten thousand kinds of business, and reading higher than all!" A fine spirit if only it may be that "the Word of Life" shall be recognized as the "higher than all." A recent advance in Yeung Kong is the rule that even girls in their teens may be seen walking out-of-doors if it be for the purpose of going to school. This respect of literature is a solid foundation whereon to build our mission schools. Today six women and a number of men were baptized in our church here. They were all members of the "Learn the Truth" class, of which class forty-two men, women and children have appeared before the session. This winter all attendances have doubled, and the increase still persists now that the tropical rainy season has come.

(Mrs. Geo. D.) Margaret E. E. Thomson.
Yeung Kong.

TYPICAL BIT OF CITY WALL, SEEN FROM OUTSIDE
Sent by Mrs. G. D. Thomson

"One Year's Stewardship"

For two years it has been the hope of some members of the Women's Boards that there might be published a union report of the work on the foreign field undertaken and carried on through the six boards. The proposition was submitted to Miss Ellen C. Parsons in the spring of 1913, with the request that she become the editor and use her consecrated pen and long experience to make this book all that we hoped it might be. Miss Parsons entered into this plan with enthusiasm and delight and has devoted almost her entire time for many months to an absorbing and often perplexing work, and the Presbyterian women at home as well as the missionaries on the field, owe her a debt of gratitude which can only be repaid by making use of this report over which she has so faithfully prayed and worked. The completed book now awaits the study of every woman in the constituency of our six boards.

A condensed account of Central Committee, the Home Base, and a short list of the officers and receipts of each board have been included to make the report even more helpful to mission study classes on *The King's Business*, as supplementary reading, and also valuable as a book of reference throughout the year. It has not been the idea to make this a "study of methods in organization," but rather to present to the constituency of all the women's boards a comprehensive view of what, as organizations at home, we are able to accomplish, with God's help, all over the world. It is a report which endeavors to connect with strong and lov-

ing ties every worker at home with the direct hand-to-hand and heart-to-heart effort in every foreign country in which any missionary representing a Presbyterian Woman's Board is at work.

Mrs. Berry, president of the Board of the Northwest, upon first looking over *One Year's Stewardship*, writes: "I am delighted with the union report. I have not had time to read it through, of course, but think the Home Base is presented in a most interesting way, a charming piece of literature. Best of all, it will be of the greatest value to our constituency as a book of reference and to our secretaries, not only for their personal information, but as a reference book when asked questions with regard to organizations or the direct foreign work."

When we recall what a source of inspiration and help the *Year Book of Prayer* becomes each day to some missionary on the field as she knows that loving women at home who "hold the ropes" are thinking and praying for her, we readily understand what this link in the connecting chain will mean.

There are many "shut in" as well as "shut out" women to whom this little book will be a welcome present, and is it not possible that as we use our efforts to distribute this source of information we may open new channels of communication between some woman at home who needs the world-wide vision and some worker on the field who needs the human interest and friendship?

A very active missionary recently at home on furlough said: "I cannot take the time to tell you of what I have been doing. I have tried to do what I could each day. But I leave with you this message from my heart, which I pray you to remember. You are the engine room where is produced the power at home that makes it possible for us to stay on the field, and do not, I beg of you, neglect to 'feed the fires.'" May each copy of *One Year's Stewardship* "feed a fire" in some heart. Will you help kindle such a fire?

(*Mrs. John M.*) *Georgie Coulter.*

CHICAGO.

On the Road

PLANNING a short trip into the country, I thought it a good opportunity to take five-year-old Jamie along to see if he has in him the fibre out of which missionaries are made. He endured hardness as a good soldier and I felt quite satisfied with the experiment. We slept the first night in an inn, on a dirt *kâng* with our door opening into the court where the mules were sheltered. There was no fire and our only hope of getting warm after our long, cold ride was to go to bed. One always returns from such a trip with a wholesome respect for the poor Chinese who patiently endure such hardships all their lives. I put Jamie's clothes in the bed to warm them a bit before dressing him the next morning but he almost shed tears as his fingers and toes began tingling with the cold.

We reached Chü Lu about noon the same day, where we found better quarters for the second night. Chü Lu is a city, surrounded by sandheaps and as we rode into the city Jamie took a mental survey of the surrounding country. While I was talking to the women he made several trips, with an attendant, in and out of the city gate, bringing sand to play with, first in his handkerchief, later in a towel. He made friends with a deaf and dumb boy in whom we became especially interested. The boy has no kin except a brother, whose whereabouts are not known. He was dependent on the kindness of the community for his food, and yet he had not the manner of a beggar. His face wore a bright smile and he was unusually kind and thoughtful for a lad of his age. We considered him very

promising and worthy of help, and through the financial aid of one of our missionaries, we sent him later to Paotingfu to a school for the deaf and dumb.

Passing through a village on our way home a little boy saw Jamie and called out, "Little foreign devil." Jamie's quick ears caught the words and he laid them away in his memory. That night at home when I was preparing him to sleep in his own little bed, he referred to the reviling. He did not know the real meaning of the words, but felt that they were not quite applicable to him. On learning the meaning of "*Kwei tzi*" he said, without the least resentment in his tone, "The reason the boy called me that was because he did not know me, a devil is something that makes people do bad things."

Our trip was made in the foreign buckboard. This also was an experiment. The roads were good and the only difficulty we met was the narrow bridges. The carter drove off the edge of one, but did not upset the buckboard. From that on Mr. Miller took the lines whenever we reached a bridge.

The villagers all along the way came out in numbers to see us. They passed the word along as skilfully as if by wireless. They called our buckboard by turns an automobile, a rickshaw, a steam car, a foreign chariot, a bicycle, etc. We overtook an old man on his way to the next village. After some insisting on our part, he got in with us. As he arrived in state, in the "foreign chariot," his fellow villagers greeted him with shouts of applause. He was very profuse in his thanks. We stopped for lunch at a village where they were holding a fair. The streets were crowded and excitement ran high as we turned into the inn. The crowd literally swayed along with us, the mass of people moving as one man. To be able to see a foreign vehicle, a foreign child and a foreign woman with big feet, was a chance not one of them was willing to forego. The excitement, loud talking, pushing and jostling, made preaching impossible. But we felt in our hearts compassion for them, and breathed a prayer for these who were as sheep without a shepherd.

(*Mrs. J. A.*) *Mary McGaw Miller.*

SHUNTEFU.

SINCE the city has grown tranquil our Sunday-school work has greatly increased. Our number is now up to nine hundred and we hope we shall reach the thousand mark this coming year.

CANTON. *(Miss) E. A. Churchill.*

MY home for aged widows is going along nicely, the women living together in peace and comparative harmony. When I was last there, two of them who are almost blind recited for me hymns and Bible verses. I hope to begin a prayer meeting there, to which the neighbors will be invited, and thus make this home a real light in that community. I called recently upon a wealthy family, and never have been in such a beautiful house. I met three of the ladies, who seem to have almost no interest in life save to dress and eat. When I told them of the widows' home they listened politely, but they could not take in why we should wish to provide a home for those in no wise related to us. Of course they could not, for they do not know Him, who came not to be ministered unto, but to minister to just such lowly, homeless ones. These rich have great ability to help the poor when once they know the way; but we have not been going out after them all these years. Now, in these latter days, the doors are opening for women to enter into their own, and I hope you will pray that here in Ningpo there may be a Helen Gould and a Grace Dodge and a Mrs. Kennedy raised up, who shall lead these wealthy women out of selfish lives to feel the joy first of serving the Lord Jesus and then of serving their fellow countrywomen.

NINGPO. (*Miss*) *Edith C. Dickie.*

"GOLDEN DAUGHTER, a beautiful, delicate child, like a bit of Dresden china, was sold by her parents to be a singing girl. She could not, or would not, be made to sing. Bruised, sore, incurably injured, her mistress brought her to the hospital for treatment. Rarely could one win a smile from her lips and never a happy, childish laugh—at twelve she had grown old through suffering. She begged to stay in the hospital until the end, but her mistress led her weeping away. Weeks later we welcomed her back, but oh, the difference! So weak she could scarcely walk, her pretty clothes taken from her, her one desire had been granted, she had come back here to die. When bathed and dressed in clean hospital clothes, she lay down on the white spring bed and whispered: 'Oh, comfortable, comfortable!' She was happy at last and scarcely a week later she answered the Master's call Home."—*Report of Tooker Memorial Hospital.*

SOOCHOW.

GRATEFUL APPRECIATION

A YEAR AGO the officials and gentry honored this and the new compound in the East Suburb, the hospital and high school buildings by bringing inscriptions on wood. They first came to this compound. It was quite an inspiring sight as they came in procession, the musicians in scarlet, with flare of trumpets and the gentlemen in their fine garments. The panel given us here is pale green with raised characters. From right to left, *Tsao, Tau, Kwei Fau.* This is put up outside and above our street gate. The banner shown in the photograph is of red satin with black velvet characters. From right to left (*Hue Tao-Ai Yin*) "Teacher of the Gospel, Lover of the People." On the left are some very kind words; how I wish I really deserved them! This they hung in my sitting-room, after which we served cake and tea and all enjoyed the gramophone.

According to Chinese custom, when honor is conferred in this way, a feast is given by the recipient. The leaders said that as they were trying to learn American customs they would like a foreign feast. I found this not a light undertaking. Fortunately our school buildings were in order and the Chinese are fine helpers in emergencies. We used one room for men, one for women and one for kitchen. Including missionaries, we had nearly sixty guests. We made tables of boards and trestles, used twelve sheets for tablecloths and paper napkins. We had goose, potatoes, beans, peas, onions, cake, fruit and tea. It was interesting to see the guests use knives, forks and spoons; evidently it was the first experience for most of them. Before the girls left I had a fine opportunity to give the Gospel message. Not one of those who gave these things are Christians and my heart was deeply touched. It was an unexpected honor.

TENGCHOW. (*Miss*) *M. A. Snodgrass.*

MISS SNODGRASS AMONG HER BIRTHDAY TROPHIES
Sent by Miss Rachel Lowrie.

[Miss Snodgrass is shown sitting among her birthday trophies—fourteen decorated loaves and two vases.—EDITOR.]

With Official Favor

THE seventeenth of last February was a red letter day in the history of the Nodoa Church school, for on that day five young men graduated and the district magistrate came to the Commencement exercises. For days there had been excitement, and this increased until the evening of the day before that on which the magistrate was expected. For some unknown reason, at this late hour, the graduates decided that they must have long, old-fashioned Chinese coats in which to meet their official. They sat up all night sewing, and looked rather tired the next day!

The "Father-Mother-ruler" was to make his appearance at nine o'clock.

Ten school-boys, with their drum, marched out to escort him in, while the rest of the ninety scholars lined up on each side of the gate. He came just on time, with a few soldiers and another escort of public school boys. He paid a ceremonious call and promised to give the diplomas the next day and to lecture to the students. The old chapel was decorated with flags and flowers when, at the appointed time, came the procession of graduates and teachers, followed by the magistrate and the superintendent of public instruction, a new office under this new Government. Each graduate gave his thesis, after first presenting it to the official with a very low bow. The magistrate made a short, effective talk, in which he said that Nodoa was much to be congratulated on having such a school and that knowledge of Western science and mathematics was absolutely essential. He had been at school in Japan for six years and spoke as differently as possible from the style of the old-time magistrate who was here

at a former Commencement. Crowds of people stood around the windows and on the verandas, while our little old adobe chapel was packed. The official dress was a black frock coat and a derby hat. Not the least interesting of the exercises was the presentation of the prize—of five dollars—to the writer of the best national hymn. Eoh-Tong-Hong, a son of one of our first Christians, won the prize. In the evening the magistrates, teachers and graduates were entertained at a dinner. Two of these young men go to our Union Theological School at Nanking, and the other three are to teach in our school, taking the places of older men who are going away to preach.

Discarded idols are becoming so numerous that one colporteur chops them in bits and uses them to boil his tea. Being hard and dry, they make a good, hot fire. *Apropos* of idols, the aforesaid official ordered that there be no more idol processions in this region. He also said that a person whose body *only* was developed was no better than an idol.

(*Mrs. P. W.*) *Rebecca E. McClintock.*

NODOA, Hainan.

FIRST WOMAN'S CONVENTION, HELD IN TSINING PRESBYTERIAN CHURCH, APRIL, 1913
Sent by Mrs. T. N. Thompson.

THE T. W. C. was a splendid success in point of numbers, and it is hoped that great impetus to the work throughout the country field will be given by the enthusiasm of the women as carried back to their homes. About three hundred were in attendance upon the meetings, four each day. The districts represented were parts of four counties, Christians coming as far as sixty miles in some cases, on barrows and afoot.

The leaders of this conference were Chinese! Women spoke from the platform without hesitancy, with eloquence and spirit, putting us Americans in the background as speakers. Miss Ho, a young woman in the early twenties, addressed the audience of women and men on the subject "Duty of Women in the New Republic."

The subject of foot-binding was introduced by a Chinese woman of influence. Some eighty persons promised willingly to unbind, or influence others to unbind. This subject of foot-binding is just beginning to take hold of the women in our district, there being, exclusive of school-girls, not more than sixty throughout the entire field who have already unbound. Our guests went home with smiling faces and happy hearts. Each village was provided with a list of the subjects which had been presented at the meetings, so that the women might be reminded of what they had heard, and could give more intelligent reports.

(*Mrs. T. N.*) *Mabel Hall Thompson.*

TSINING.

THE language school is really very wonderful. There are forty-eight new missionaries there this year. Next year the number will doubtless be much larger. To hear these young people talk, after only about three months' study, is truly marvelous, and certainly proves the value of such a school.

(*Miss*) *Annie Morton.*

THE NEW YORK BOARD rejoices in the completion of the full amount requested as a Summer Offering, which is to furnish the equipment of Dr. Goheen's Hospital at Vengurle, India. The building was the gift of one generous member of the Board.

AT the time of the Revolution disturbances our head Postmaster Mr. Hu and his wife had some hundreds of ounces of silver in their home which the looters did not find. While they lost no small amount of other things they did not lose the money. They felt so thankful that they gave twenty dollars to the poor refugees and fifty dollars to the Woman's Hospital. When Dr. Mackey thanked Mrs. Hu, she said: "Do not thank me; this is a thank offering to the Lord." I am told that they also gave a sum of money to the American Board Mission. These expressions are all the more beautiful as the Hu family are members of neither of our churches, but are Episcopalians.

PAOTINGFU. *(Rev.) A. M. Cunningham.*

NEWS FROM THE FRONT

PHILIPPINE ISLANDS

Mrs. H. W. Langheim wrote after her return to Dumaguete: We had a most delightful trip, very little rough weather and I was most fortunate in not being really seasick. We were delayed two days just outside of Manila by a typhoon, the worst, it was said, in years. It did no damage to the ship, but the wind and rain made it dangerous, as we were so near the rocky shore of Luzon. We had some excitement when a sail-boat was sighted during the worst of the storm. We could not get near her, or let a small boat down, for it could not have lived in the storm; but three hours later, when the storm had abated and the sailing craft was still in sight with a signal of distress out, our captain took our big ship alongside of her and by means of ropes thrown out to the boat, every man was hauled on board our steamer—fourteen Filipinos. It certainly was a fine piece of navigation, and a most inspiring sight to see those sailors rescued.

SIAM

Mrs. L. C. Bulkley writes from Tap Tieng: I have started a girls' school and a Sunday-school has been organized. The school is very primitive—only six girls, but they are Christians, and I believe in educating our Christian children. It is the first school for girls in this part of the Peninsula and will be small until the people get used to the idea.

We have been extremely happy of late in having H. E. Phya Uterakit—former Governor in almost every province in Siam—as acting Governor. His Excellency is an old school pupil, and our really true, kind friend. His daughter, and housekeeper, was a teacher at Wang Lang during my three years in the school, so we have found much to talk about in visits each to the other's home. His Excellency is a very busy man, but he drops in to our homes frequently and we love his cheery, fatherly visits. During all the month of January cholera was prevalent in Trang. Dr. Bulkley treated as many cases as he could find; this owing to the failure of the people to report cases, and to the official policy of hiding the true facts.

Two out-stations for evangelistic services have been established, one about seven miles east of Tap Tieng, and another near Panga. Every Sunday a service is held in some one Christian home at the former place, and at the latter, a nohleman's home is the meeting place. At the last communion service in Panga five were received into church membership, three of those being from the out-station.

CHINA

Writing of one of the graduates from the Training School Miss Alice Skinner, of Hainan, says: This is her first trip out, she is teaching in the various villages and she is fine—so full of enthusiasm all the time her eyes fairly bulge with joy and happiness. I want you to pray much for her and for this school. Eighteen men and women were baptized in one of our districts last Sunday. Our cook and the school cook wanted a little vacation, so we said they could take two weeks off, and what did they do but take an itinerating trip, visiting and holding meetings among the Christians all up through the river district. They said it was awfully hot and they had to walk miles, on account of the river being so low, but they enjoyed it greatly and came back full of enthusiasm.

INDIA

Miss Edith Jenks writes from Ferozepore: We have received seven new missionaries, all giving promise of earnest co-operation in the work to which they have been sent. Ferozepore is to have two of them, Mr. and Mrs. R. Buell Love of Wooster, Ohio. They are both hard at work on the language and much interested in the land and the people and all our problems. I have been out among the village people with two native pastors, and my helper, Miss Grace Duni Chand, who has done dispensary work as well as Biblewoman's. After the itineration season is over she expects to enter a hospital to study nursing. Each place we camp has its own special problems and rewards in its own way our services. We close the tour by revisiting the first place we camped at, Badni, seven miles from Ferozepore. There is quite a community of Christians there. Six young men from there are in training for village teachers at Moga. It is a place where Mr. Hyde used to spend sometimes a month at a time, and the chief man of the village told me he would often go to his tent and find him on his knees in prayer. This chief man, although a Hindu, has sworn to help Christians always. He is giving us a piece of land for a school building. In the second place we camped there was only one baptized family and we found them most brave and eager to learn. Several more were baptized. Another place where we spent six days was one where Mr. Hyde used to labor in the early days of his district work. There is a strong but small community there. They have for two years now invited in Christians from outside and borne all the expense of entertaining them for a few days of meetings. One of the young men is to-day being married to a girl in another village where work opened up just this year. The wedding will be by Christian rites, which is quite a victory in so new a place.

The women in these communities, as everywhere, are more backward than the men, and more tenacious in adhering to old superstitions and idolatry. In one place I was able to have with us six of the wives of Moga students for four days, and their visit did more for the women than months of my work, because they were from their own class, yet free from idolatry, clean and happy, and their singing and talking of Christ there ended in the happy result of six women being baptized.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS:

The King's Business: CHAPTER V: THE KING'S TREASURY

State aim of chapter.

Mention the three channels of self-expression in service.

Should there be education in these things or is impulse a sufficient dependence?

What does true education involve?

Channels of Service: I. *Prayer:* Its power and its neglect; to be carefully planned for; to be (*a*) personal; (*b*) general; (*c*) specific; (*d*) intercessory; (*e*) results should be ascertained.

How to educate in prayer.

Are you satisfied with the devotional services in your own meetings?

II. *Money:* Its power; its use and misuse.

Necessity of intelligence about use of gifts by established agencies of the Church.

Methods of your own Board.

Loyalty to pledged work; special appeals.

Broad views of comparative expenditures; principles of stewardship applied to daily spending.

III. *Personality:* How can this be used? How cultivated?

Consider the responsibility of the individual on each of these points.

New Women a Century Ago

A SKETCH OF THE WOMAN'S MISSIONARY WORK IN THE CUMBERLAND PRESBYTERIAN CHURCH IN TENNESSEE.

[AMONG many lessons, the Jubilee taught us the value to our work of the historian. We are sure that not only the women who were members of the former Cumberland Church but many others will read with interest the following somewhat condensed account of the earliest mission efforts of the women of that Church. The narrative was sent by a friend in the Philadelphia Board who had heard it read by the author at an annual meeting. It is most interesting to read of these advanced women who nearly a hundred years ago "appointed the Ordained Preachers of the Elk Presbytery as their Missionary Board."—EDITOR.]

THE Cumberland Presbyterian Church was not an accident, it was a necessity. God called the Church into existence for a purpose and gave it a work to do. When that work was done we were glad to find an open door and a welcome home to the dear old mother Church.

The first work of the Cumberland Presbyterian Church was missionary work. God laid more clearly on their hearts the duty of preaching the Gospel to every man than the necessity of building up a denomination. They felt called to a peculiar work; they preached the Gospel in neglected places, and upon the frontiers. As soon as a new territory was opened and a settlement made, a missionary was sent to hold up the banner of the cross. The Indians, cruel and savage, at whose hand many of these pioneers had suffered, appealed to them, and while the Church was yet in its infancy missionaries were sent to teach them of the loving Christ, and how to dwell together as brethren. To assist in this work of preaching the Gospel to the Indians, women's missionary societies were organized, the first being in Elk Presbytery, Tenn., in 1818.

A few years ago, when an old house in Knoxville was being repaired, a minute of one of the early woman's missionary meetings in Tennessee was found. You may smile at the quaint wording, but that old paper will arouse in our hearts an admiration for the Christians who so heroically labored under seemingly insurmountable difficulties. The minutes are headed "First Annual Report of the Female Missionary Board composed of the ordained preachers of the Elk Presbytery."

"A number of females in the bounds of the Elk Presbytery, in the state of Tennessee and Alabama Territory, in 1818, formed societies, for the purpose of raising funds, for the promulgation of the Gospel in the frontiers of our Country, and appointed the Ordained preachers of the Elk Presbytery their Missionary Board, to whom they transmitted the sum of $80.00 last October with assurances of increasing funds, at which time by application to the Presbytery the Board obtained the Rev. Samuel King, and William Moore, to perform a Missionary tour of two months, extending as far West as the Tombigbee, South to the mouth of the Cahaba, and East as far as the Mission

house on Chickamauga. In 1819 the Board met in Lincoln County, near Fayetteville. With gratitude the Board had to report, that Missionary zeal had very much increased since their last meetmg; a number of societies have since been formed and transmitted their funds to the Board.

"By request, the Rev. Samuel King delivered a discourse to the Board and a large assembly of Ladies and Gentlemen. A deep solemnity rested on the whole assembly. At the conclusion of the discourse, a door was opened amongst the Gentlemen for receiving Donations to the Cany Creek Female Missionary Society, who were then convened. A liberal spirit was manifested.

The following is an extract of the pleasing and interesting report of these Missionaries: "They were enabled to reach every point as directed by the Board except the Mission house on Chickamauga, the distance there being so great from any settlement through which they had to pass that they thought it not expedient to visit that place. They were on their route near three months, during which time they formed several socicties, south of Tenn. in Alabama Territory. Great anxiety was manifested in those Counties, for the advancement of the Redeemer's Kingdom. The Moral State of society was favourable in general. In their route, they embraced the Chickamauga & Choctaw Indians, and preached several times in those nations, to which with deep solemnity they paid great attention; and the utmost friendship was manifested by those people. They preached about sixty times and traveled about eleven hundred miles.

"How beautiful upon the Mountains are the feet of him that publisheth good tidings of good things—the land that long has lain in darkness now sees a great light, and the wilderness and solitary places are made glad. The Angel now flying through the midst of Heaven having the everlasting Gospel to preach to every language, tongue and nation, will no doubt soon compleat his mission, and be succeeded by another proclaiming the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ. The Lord will hasten it in its time."

The civil war brought to a close the first chapter of the missionary work of the Cumberland Presbyterian Church. A large part of the Church being in the South, it had to rise out of dust and ashes, and build again. No less heroic were our fathers who rebuilded the broken wall than were those who laid the first foundation.

In 1880 the "Woman's Board of Foreign Missions of the Cumberland Presbyterian Church" was organized. The women labored under many difficulties, which were magnified by their inexperience. They thought the ministers had lost their chivalry, but the ministers knew that the women were now able to bear their own burdens, and so left them to carry on their own work. Dollars and cents can never tell the story of the work done, these are but the visible results. The record of the prayers, the tears, the heartaches and the sacrifices which brought about the results are kept in the book of life. We may mention that from 1887 until the reunion with the Presbyterian Church in 1907, the contributions of the Cumberland women amounted to about $75,000.

Jennie Russell.

"PRAY ONE FOR ANOTHER"

SUGGESTIONS FOR DAILY DEVOTION IN 1914.

The Year Book of Prayer for Foreign Missions gives each day the names of some of our own workers, tells where they are and what they are doing; gives, too, on each page an appropriate admonition or promise, and at the beginning of each month a special prayer. Price, ten cents.

The Department of Missionary Education issues a leaflet, *Mission Study and Intercessory Prayer, a Prayer Cycle for the King's Business,* and *Prayer Cycles* for different countries. On the back of each there is printed a map of the country, showing our mission stations.

F. H. Revell Co., 158 Fifth Avenue, New York, issues: *Yet Another Day,* a tiny, green and gold vest-pocket or hand-bag book, with a petition for each day of the year, by the Rev. Dr. J. H. Jowett. Price, twenty-five cents.

Messages for the Morning Watch, by Chas. Gallaudet Trumbull, editor of *The Sunday School Times.* Many devout souls now keep with the Master the Morning Watch, the first waking hour or half-hour of the day. For such come these brief devotional messages drawn from the book of Genesis, where the author says he has found "the rations and ammunition which he is glad to share." Price, one dollar.

Daily Reminders from the Gospel of John, by G. W. Bull, D.D., is dedicated to "The Everyday Brotherhood," but the brief, illuminating paragraphic comment would be no less helpful to women. Many of these suggestions might be of special value in the preparation of the devotional part of auxiliary meetings. Price, one dollar.

Five-Minute Bible Readings, arranged by A Layman, with an introduction by Dr. Henry

van Dyke, is intended for those who, amid the thronging of strenuous occupations, still cling to the daily family gathering around the Throne. When each moment is precious it is often difficult to take time for the choice of just the verses for a few minutes' reading. These selections, while not including absolutely the whole Bible, yet in the course of the year practically go over the Book. Each day's selection may be read aloud slowly in five minutes, and includes harmonious verses from the Old and the New Testaments and the Psalms. A number of suggested prayers are added.

Mey Wing, *A Romance of Cathay,* is, first of all, a story. Though the scene is laid in China and the characters have Chinese names, the story has a vivid human interest besides showing Chinese life from the inside. There are many characteristic touches which show that the author, the Rev. Thos. W. Houston, has been a part of the life which he portrays. He was a missionary in China for eight years and is now pastor of the Presbyterian church in Baldwin, Kansas. The book, attractively bound in red and gold, may be obtained by addressing the author and enclosing one dollar.

The Tourist Directory of Christian Work is an illustrated traveler's guide to missionary institutions and religious services in the chief cities of the Far East, India and Egypt. It is issued by a committee, of which Dr. Robert E. Speer is Chairman, appointed by the Conference of all the Foreign Mission Boards of North America. The purpose of the booklet is to direct tourists in Asia to the places where religious services are conducted in English and to the most interesting foreign missionary operations. Three introductory articles by Dr. Arthur J. Brown deal frankly with current criticisms of missions and explain the various kinds of effort employed in Christian work abroad. The *Directory* covers Japan, Korea, China, the Philippines, Singapore, Burma, India and Egypt. It is intended for free distribution to travelers in Asia. Copies will be put in care of the pursers or librarians on the steamers of the principal Trans-Pacific and English-Indian lines, which steamers also have missionary books in their libraries. Copies will be placed in some accessible centre in a few of the seaports of India and the Far East. The leading tourist agencies will doubtless have them. A copy will be mailed free to those addressing the Anglo-American Communities Committee, Room 806, 156 Fifth Avenue, New York City, and stating that they are about to sail to Asia. Those not Asian tourists may obtain the *Directory* postpaid from the same address for twenty-five cents.

CHANGES IN THE MISSIONARY FORCE

Arrivals:

At Vancouver, Nov. —.—Rev. C. E. Patton from S. China.
At San Francisco, Nov. —.—Miss Esther L. Shields from Korea. Address, Lewisburg, Pa.
At San Francisco, Oct. —.—Rev. Thornton A. Mills and Miss Anna R. Mills from Korea. Address, Battle Creek, Mich.
At New York, Nov. 19.—Dr. and Mrs. M. B. Carleton from India.
At New York, Nov. 28.—Rev. G. C. Beanland from W. Africa.

Departures:

From San Francisco, Nov. 11.—Miss Bessie Hille to join the Central China Mission.
From San Francisco, Nov. 11.—Dr. Mary H. Robinson to join the South China Mission.
From San Francisco, Nov. 11.—Dr. and Mrs. S. C. Peoples, returning to Laos.
From New York, Nov. 15.—Rev. Dr. and Mrs. Wm. Jessup; Dr. Jessup returning to and Mrs. Jessup to join the Syria Mission.

Marriage:

At Yonkers, N. Y., Nov. 14.—Rev. Wm. Jessup, D.D., of the Syria Mission, to Miss Katharine Prime.

Resignations:

Mr. and Mrs. R. B. Hummel of the West Africa Mission. Appointed 1904.
Dr. and Mrs. W. O. Johnson of the Korea Mission. Appointed 1897.

Death:

At Wei-hsien, China, Dec. 1.—Mr. Horace E. Chandler. Appointed 1908.

WANTED: A MAN AND WOMAN FOR HEROIC SERVICE. OUR FOREIGN BOARD ISSUES THE CALL. ONE OF OUR MISSIONARIES, MISS JESSIE SCOTT, STATES THE NEED.

The Cartagena and Sinu River region of Colombia, South America, needs an earnest, consecrated, married minister, immediately—a man who is, first of all, sure of his Bible from cover to cover; one who can be hopeful and cheerful in the midst of discouraging surroundings and bitter opposition; who can love ignorant, unlovely, sinful, warm-hearted, affectionate people; who can travel up hill and down, by land and water and mud and dust, by horse or donkey or canoe or afoot; not be irritated by heat, insects, over-curious people nor weariness; eat what is set

before him asking no questions; not controlled by his nerves nor his temper. His wife must be even a better man than himself. This region has a population of between two and three hundred thousand souls eager for the Truth, ready to welcome any one who seems to offer something better than they have known—scores of the towns seldom even see the face of a priest.

A friend of missions has kindly offered to furnish the money. The Board is ready to commission the workers. Who will respond to this urgent call? Write Rev. Dr. Arthur J. Brown, 156 Fifth Ave., New York City.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING: Jan. 20. TOPICS: *The Women's Boards, China.*

GIVERS to the New China Fund will be glad to know that a generous part of the Fund has been apportioned at this time for immediate use: for purchasing new land; building walls around mission compounds; new missionary residences, chapels and schools; besides equipment for new buildings and repairs for old ones. Each mission receives substantial aid toward its most pressing need.

"THIRD TUESDAY" in November Westminster Hall was full. Mrs. Jennings, the leader, with a well planned "home-made" programme, as no missionaries were promised. Lo! five appeared, each eager with a message. Dr. and Mrs. Hirst, Korea, pleading for more consecrated doctors and nurses for that simple, child-like people, ready to turn from evil spirits to the worship of God and with a holy reverence for the Book; Mr. and Mrs. McBath, Guatemala, told of their more difficult field, where the Indian is more accessible than the Romanist, but where without Christ "sin, *sin,* SIN" abounds, yet grace still more abounds. Miss Stocking, Persia, craved the sustaining prayers of us at home for the missionaries, that by a pure, consecrated life they may never hinder but ever draw others to the Saviour. The Emergency Fund for the day was heartily given to the Magills in the Philippines, because of their irreparable loss by fire.

WEST VIRGINIA Synodical Society writes of the pleasure and profit received from Miss Schultz at its meeting. Those wanting a visit from Miss Schultz should apply to Mrs. Watters. Miss Hodge enjoyed her visit to Tennessee Synodical Society and afterwards to Memphis, and the opportunity to talk with our Southern workers about problems and plans.

NOTE the following changes of names adopted by all the Boards, Home and Foreign, for the sake of uniformity: From babyhood to five years of age children who join the mission bands are *Little Light Bearers;* from five years old and upward until they join the Young Men's or Young Women's Societies they are *Light Bearers,* no matter what other special names may have been adopted. New helps are ready and the hand bearing a torch is the symbol. The name of the "Foreign Missions Extension Department" is also by common consent changed to *Extension Department* only.

INTERDENOMINATIONAL meetings will be held in Westminster Hall during the week of prayer, January 5-9 (inclusive), from three to four P.M.

NOTE the corrected list of secretaries for correspondence on third page of cover in this number of WOMAN'S WORK.

LEAFLETS for month: *The Testimony of a College Student,* 1 ct.; *The Chinese Woman Versus the American Woman, China's Only Hope,* 2 cts.; *Singing Child's Classmate; Wonder Stories; Hospitals in China; Education of Chinese Women,* each 3 cts.; *Historical Sketch,* 15 cts.; *Schools and Colleges,* 5 cts.; *Yo San and His Friends* (a Tracing Book), 10 cts.

NEW LEAFLETS: *Hints and Helps on Organizing Missionary Societies in Presbyterian Churches,* free; *Prayer and Gifts,* 5 cts.; *Syrian Facts for Scientific Minds; How* (revised), each 1 ct.

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at ten A. M. Visitors welcome.

THE CHINA CAMPAIGN for the Northwest Board calls for a total of $80,000 instead of $75,000 as formerly announced. This is because a gift of $5,000 has been received for Shantung University. Of this total, we have now paid in $34,451.20 and our time is more than half gone. About $18,000 of this amount has come in this year.

The *urgent* needs still unprovided for are:

South China, residence	$3,500
Soochow, to complete residence	440
Hunan, Chang-Teh, residence, land and wall	3,075
Kiang-an, Nanking, five chapels	2,400
Hainan, chapels in out-stations	600
Shantung, Ichowfu, dormitories for McPherson Academy	800
Shantung, Ichowfu, dormitories for girls	800
Shantung, screens for sixteen houses	960
Shantung, furnaces for five houses	700
Shantung, Teng Chou, two chapels	750
Three years' salaries for ten new missionaries	30,000

Who will provide for some of these?

THE statement in the notes for November that Mrs. Robinson, Mrs. Hardin and Mrs. Millar had resigned from the Board should be

corrected. They have resigned only their secretaryships, but will remain on our Board.

Each year the work of our Board is assumed on faith. The women of the Board have never disappointed us, so that before each year closes the money needed for the work is at hand. We are gradually learning the lesson of saving anxiety and labor at headquarters by giving earlier in the year, as the present increase of nearly $12,000 shows. Continual improvement along this line is looked for. The officers of the local and presbyterial societies are the ones to bring it about. We are not yet so enthusiastic as we should be on the subject of China. One-half the amount promised has come in, but more than half the time has passed. Do not hold China Propaganda money, but send it on with other remittances. Let us be diligent *now*.

Miss Margaret Faris of Ichowfu, China, and Mrs. Graham of Beirût, Syria, were two of the missionaries, and Miss O. H. Lawrence of the Reformed W. B. F. M. and Miss M. Josephine Petrie two of the secretaries whose words were here heard with deep interest during the later meetings of the autumn. Miss Emma Shasberger, formerly the efficient Young People's Secretary of Chicago Presbyterial Society, now of Charleston, Illinois, told of the satisfactory plan used in Mattoon Presbyterial Society of dividing the territory into four districts and having a union meeting of all the societies in each.

If every one of the thousands of members of the Board of the Northwest in all our 1,540 auxiliaries had as grateful a mind as that Korean who walked one hundred and twenty miles to take Mrs. Whiting of Chai Ryung the bookmark he made her, there would be a notable "shower" in Syria this winter in response to Dr. Mary Eddy's request. She asks for short stories, either in magazine or book form. Beirût, Syria, via London and Brindisi, is her address.

Leaflets on China: *The Man Who Went to China to be Converted; The Testimony of a College Student; The New China* (poem); *China Entertainment, Programme and Invitation*, each 1 ct.; *China's Only Hope; The Chinese Woman vs. The American Woman; Chinese Young Woman of To-Day; How Ma Li Converted the Robbers; Mrs. Calvin Mateer; More Bells for China; The Ringing Bells; The Story of One Afternoon*, each 2 cts.; *The Education of Chinese Women; The Redemption of China's Women; Singing Child's Classmate; Wonder Stories*, each 3 cts.; *Chinese Womanhood of To-Day; Travel Talk*, each 5 cts.; *Hainan, a Sketch*, 3 cts.

☞Do not send orders for leaflets, Year-Books or other literature to Woman's Work but to your own Headquarters.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

China Campaign. *Second Year.* — The Board's China Committee recommend, during the months of January and February:

1st. Special prayer for China.

2nd. Special meetings for China.

3rd. An appeal to every woman in your church, emphasizing opportunity and responsibility.

NEW CHINA FUND.

Share of New York Board	$75,000
Received	34,000

Let us raise the balance this year.

A leaflet for use in the Campaign will be sent to societies in December. Notify headquarters if you have not received one. Write also for any information or help that you may need. Let us make this a united effort.

Miss Jean E. James completed her Mission Study Campaign in Morris and Orange Presbytery at the end of October. She made many warm friends and aroused not only a far deeper interest in missions, but set missionary principles and methods in clearer aspect. Immediately following this campaign Miss James spent two days in North River Presbytery, addressing a parlor meeting as well as the meeting of North River Presbyterial Society, which was attended by over two hundred persons. Later she opened the Albany Mission Study Campaign, which continues until the Christmas holidays. Please remember the Foreign Mission Study Campaign, which opens January first.

Throughout the United States *The King's Business* is the text-book for women's societies. Read it, even though you may not intend to teach or study it, and, above all, pray for increase in knowledge and interest.

The first annual meeting of the Woman's Synodical Home and Foreign Missionary Society of New England was held in the First Church of Hartford in October. Every presbytery was represented and the delegates came with such a brisk, expectant manner that one was inspired with the belief that much help and encouragement would be given and received. Mrs. Waid of the Home, Mrs. Stryker of the Foreign and Mrs. Storer of the Freedmen's Board were present. Miss James is to conduct a series of study classes in Boston Presbytery during January. The Synodical Society pledged itself to make a special gift this year to the China Campaign Fund over and above all other pledges.

All correspondence in regard to Bands, Intermediate and Junior Endeavor Societies should be addressed to Miss Marcia Kerr, the new Secretary of the Board for that branch of the work. Miss Mabel W. Waters is to assist her, but in other lines.

The Woman's Boards of Home and Foreign Missions have combined to publish a leaflet of *Hints and Helps* for organizing missionary societies. It gives all needed information on this subject and offers valuable suggestions as well. It will be sent on request without charge.

Leaflets on China: *Hainan, a Sketch; Hospitals in China; Singing Child's Classmate*, each 3 cts.; *More Bells for China; Mrs. Calvin Mateer*, each 2 cts.; *The Present China*, free.

New Leaflets: *Hainan's Daughters*, 2 cts.; *The Call of the Star, an Entertainment for Children*, by Mary Stewart, 10 cts.

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to yonr own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Room 708, 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

THE Missouri Synodical Society is reported as having had one of the best meetings ever held. The attendanee was good, and there was deep interest in mission study. Four classes were held during the session, two taking up *The King's Business* and two *New Americans*. It was voted at this meeting to merge the two synodical societies—foreign and home—into one, with Mrs. George P. Baity, of Kansas City, Mo., as president.

IT was with mueh regret that the resignation of the Board's Secretary for Mission Study was receeived, for the increase in interest and in the number of classes is largely due to Mrs. McKittrick's efforts.

HAPPILY, a new secretary has been seeured, who has been active in the work and is alive to its needs, Mrs. George B. Cummings, of 3818 Cleveland. All communications pertaining to the work addressed to Mrs. Cummings will receive prompt attention.

THE campaign for funds and workers for missions in China is about elosed, and from the large attendance at the various meetings we gather that our people realize what a responsibility and opportunity is theirs, and will respond as God has blessed them. The young people's meeting on Sabbath afternoon resulted in a number offering their services to China.

LETTERS were received from the following of our missionaries: Mrs. J. R. Jones, China; Mrs. G. H. Winn, Korea; Miss Schoebel, Persia, and Miss Morgan, Japan.

☞Do not send orders for leaflets, Year Books or other literature to WOMAN'S WORK but to your own Headquarters.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tnesday each month and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

THERE is nothing of unusual interest to relate, though our work steadily progresses. Mission Study elasses will find the *Report of the Conference on Latin America*, price twenty cents, and *Latin America; the Land, the People and the Problems*, price two cents, good helps in the study of Mexico.

One Year's Stewardship, price twenty-five cents, is useful for presidents and all officers of presbyteries and societies. The first edition of *Tired of Missions* is exhausted and a second edition has been printed, price five cents. All can be obtained from Miss Lamberson, at address given above.

RECEIPTS TO NOVEMBER 15, 1913

By totals from Presbyterial Societies.

The Woman's Foreign Missionary Society of the Presbyterian Church

CATAWBA,	$30.00	NASHVILLE,	$25.75
CHILLICOTHE,	223.57	NEW CASTLE,	100.00
CINCINNATI,	805.24	ST. CLAIRSVILLE,	595.10
COLUMBUS,	205.40	WASHINOTON CITY,	1,260.65
DAYTON,	396.00	WEST JERSEY,	5.00
ELIZABETH,	482.75	WESTMINSTER,	617.07
KITTANNINO,	5.00	Tennessee Synod. Soc.	10.00
LACKAWANNA,	2.00	Miscellaneous,	650.63
MAHONINO,	500.00		

Receipts from Oct. 15th to Nov. 15th,
Regular, $5,495.56
New China Fund, 418.60 $5,914.16
Total receipts since March 15th,
Regular, $56,391.68
New China Fund, 16,273.98 $72,665.66
Special Gifts to Missionaries, 145.00

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

BUTTE,	$49.00	HELENA,	$6.20
CENTRAL DAKOTA,	3.00	INDIANA,	25.00
CHEYENNE,	69.00	IOWA CITY,	20.00
CHICAGO,	7,218.54	KALAMAZOO,	85.00
DETROIT,	1,499.70	LOGANSPORT,	25.00
DULUTH,	81.00	MANKATO,	100.50
FLINT,	53.00	MATTOON,	210.60
FORT DODOE,	112.40	MONROE,	286.43
FORT WAYNE,	25.00	NIOBRARA,	48.17
FREEPORT,	74.00	OMAHA,	99.00
GRAND RAPIDS,	38.00	PUEBLO,	424.65
RUSHVILLE,	$143.00	Montana Synod. Soc.,	$10.00
SIOUX CITY,	89.50	North Dakota Synod.,	10.00
SIOUX FALLS,	44.00	Miscellaneous,	518.33
Illinois Synodical Soc.,	10.00		

Total for month, (including New China Fund, $568.35), $11,378.02
Total from March 15th, (including New China Fund, $13,903.76), 71,776.13

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave,, Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	$168.00	JERSEY CITY,	$250.30
BOSTON,	678.00	MORRIS & ORANGE,	1,073.00
BROOKLYN,	163.00	NASSAU,	104.00
BUFFALO,	20.00	NEWARK,	912.50
CAYUGA,	428.90	NEW YORK,	5,796.60
CHAMPLAIN,	56.00	NORTH RIVER,	253.29
CHEMUNG,	269.00	OTSEGO,	25.00
CONNECTICUT VALLEY,	267.50	ROCHESTER,	429.00
EBENEZER,	83.60	ST. LAWRENCE,	273.55
GENESEE,	5.00	SYRACUSE,	103.00
GENEVA,	247.50	TROY,	228.00
HUDSON,	153.00	UTICA,	636.00
WESTCHESTER,	$249.84	Miscellaneous,	$249.00

Receipts from Oct. 15th to Nov. 15th,
Regular, $11,764.08
New China Fund, 1,358.50 $13,122.58
Total since March 15th,
Regular, $47,696 34
New China Fund, 9,893.73
Endowment, 50,000.00 $107,590.07

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	$10.50	RIO GRANDE,	$25.00
HIGHLAND,	21.00	SOLOMON,	15.00
HOBART,	24.95	Miscellaneous,	77.50
OKLAHOMA,	30.00		
PECOS VALLEY,	5.00	Total for month,	$208.95

Total to date, $12,848.71, less $334.36 for China Campaign Fund, $12,514.35
China Campaign Fund to date, $2,152.40, plus $334.36 $2,486.76

MRS. WM. BURG, *Treas.*,
708, 816 Olive St., St. Louis, Mo.

DATE DUE

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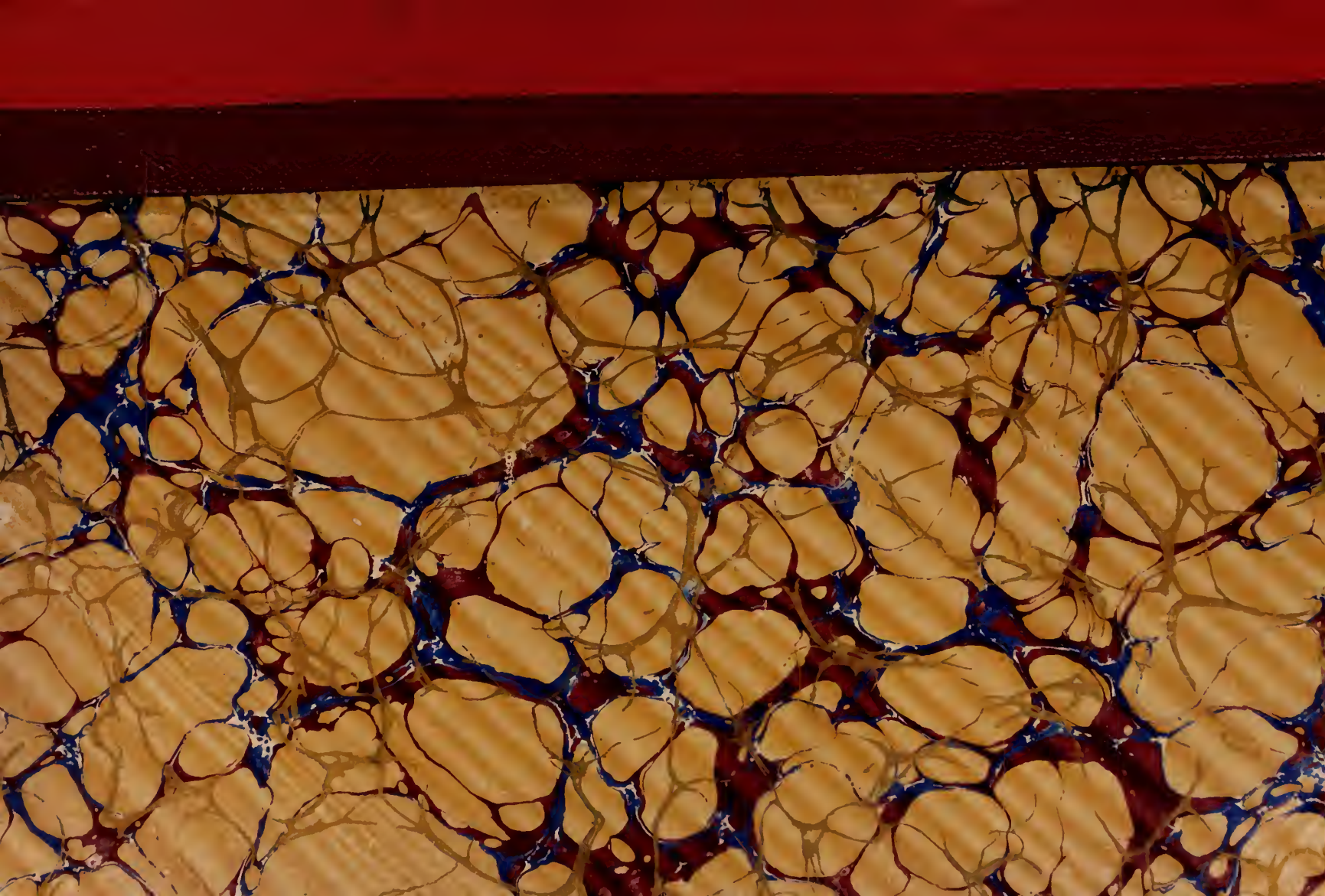
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